

Lights and Shadows.

BY R. F. MALLOTT.

By the above heading I mean the encouraging and discouraging features of ministerial life as reflected by the people who attend, or should attend church services; and especially those who stand identified with the membership that are being ministered to, and whose souls the faithful pastor is watching after as those who shall give an account unto God. I shall first notice some of the discouragements as I always wish to see a wound in the flesh bandaged with mollified covering, and since these shadows wound both body and spirit, I shall reserve the lights to mantle the shadows.

CATALOGUE OF DISCOURAGEMENTS.

1. The membership to tarry at home, or by the way until 11 a. m. when the services are announced for 10.30 a. m.

2. Not to come at all when the weather is a little unpleasant.

3. Not to help along by their presence and otherwise the Sabbath School work.

4. Parents to come to church without their children. Brethren, it will not be long until our children must take our places. A few more years and they will build the churches, do the singing, praying and preaching. How very discouraging to the minister to see his people indifferent to these solemn truths.

5. To see his people murmuring and disputing about "words to no profit"—things that in themselves when unnoticed will neither make us the better nor the worse; but when agitated, make all involved the worse—in feeling at least.

Some contentious professors of Christianity remind me of the story about "Two brothers fighting." They got to arguing as to where the sun would rise. Becoming angered, they fought until their eyes were so swollen that neither were able to see the sun when it did rise. The minister, aware that it is possible for Christians to dispute themselves and others out of heaven and into hell, it is a very dark shadow in his experience to see his people thus:

Multiply their foes,
Divide their friends,
Subtract their peace,
And add to their sorrows.

How often does he think of the command found within his precious text-book, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the Sons of God without rebuke, &c."

6. To take no interest in the literature of the church. Neglect to subscribe for the church paper because of hard times and at the same time subscribing and paying for one or more secular papers.

7. To neglect attending social or prayer-meetings under the plea "we can't take part." It may be that some cannot (but I think they are few) say even a few words in public, to Christ, in the way of prayer; yet if such brethren knew the power of their presence, they would meet every time that it is possible for them to do so.

8. To look half asleep in time of meeting, and, especially, while the sermon is being delivered.

9. To turn around toward the door as soon as services are over without using the right hand for the communication of the electric fluid in the soul that has been charged (or should be at least) with gospel grace.

(To be continued)

Old German Hymn Books.

In a letter written by Abram H. Cassel, Harleysville, Pa. dated Feb. 14, 1884, he gives an account of three different small hymn-books published by the society at Ephrata, in English letter printed by Benjamin Franklin at Philadelphia.

The 1st dated 1730, the 2nd 1732, the 3rd 1736.

The books are in 12mo on small octavo form.

The 1st containing about 100 pages and 62 hymns, the 2nd containing over 200 pages and 120 hymns, in small english type, the third containing 52 pages and 32 new hymns.

OBED SNOWBERGER.

The first book or work published by the church at Ephrata is a hymn book called the "Weyrauch's Huigel" (Incense Hill) printed in 1739 by Christo-

pher Saur at Germantown, Pa. The collection is taken from various sources, bearing a strong resemblance to the *Davidische Psalterspiel* published at Germantown in 1744. It is small quarto form, double column, rather small letter, and 792 pages.

The second hymn book published is entitled, "*Das gesang der Einsamen Turtle Taube.*" It is chiefly an outgrowth of the poetic spirit of the church of Ephrata, and was brought to light at a time when the mystic-religion of that place had reached its highest point, based on the forsaking of all things. It is in middle size quarto form, double column, and rather large size letter.

The first edition as we infer contained 294 pages all the different books at hand running alike up to that page. At some time the collection was increased to 356 pages, at another to 419 and at another to 495, which is the full extent of the work. Printed at Ephrata in 1747. About this time a printing office was established at the place, and this collection of hymns appears to have been the first work brought out by the Society.

The *Chor Gesaenge*, Choral Music, or still more simple, "The singing of the multitude" an effort to imitate the wonders of Paradise was published in 1754. The reading printed and the music written with the pen, 212 pages, large folio form. Fore Scores of four parts crossing each page in the forepart of the book, with pieces in the latter part added of five, six, and seven parts. Reckoning from below, the first part is the lower bass, second, upper bass, third, that part which commonly ends a third above the air in major scale on G. Fourth, that part which ends a fifth above the air in the same scale. Fifth ending an octave above third part. Sixth the Choral or leading part. Seventh second Choral at intervals above or below the first Choral.

The composition is feminine in order. Any man to be a good bass singer must be able to run over two octaves. First with the natural voice, second with a changed voice. This accounts for the peculiarity which the world has so often noticed in the music but does not comprehend. By Conrad Beissel [By-sel]. In 1755 an edition of hymns was published entitled "*Nacklang zum Gesang der Einsamen Turtle Taube.*" Being the same in form and letter as the larger work containing 112 pages. In 1756 two similar editions were published of about 30 pages each.

These three editions were bound together and make out a small sized hymn book. The hymns contained, as we understand, were written by the brethren and sisters at Ephrata.

In 1762 a hymn book was published entitled "*Neu vermehrtes Gesang der Einsamen Turtle Taube.*" and is in part a reprint of the hymns published in 1755 and 1756, and in part made up of hymns written by the brethren and sisters at Ephrata not found in the former editions. It is a work complete in itself, adapted to the use of public worship, with an introduction taking a survey of events that transpired in the course of forty years. The work is in small octavo form, double column, small letter, and 329 pages.

The last selections of hymns published at Ephrata is entitled *Paradisishes Wunderspiel* (Paradise Wonders) printed in 1766. It is a bringing together into one volume the best and most interesting hymns contained in the former works. 472 pages large quarto form, double column, rather small letter. With an introduction giving a sketch of the religious views which led to the founding of the church at Ephrata, Lancaster Co., Pa. Dated January 1st, 1767, but without any name added.

The following works were also printed and published at Ephrata:—

Geistliche Reden (written discourses), small quarto, large letter, 58 pages.

Gemueths Beywegungen (meditations), small quarto, small letter, 58 pages.

Theosophische Epistel (theological letters), small quarto, small letter, 282 pages.

Lectionen Buch (Book of Lessons) small quarto, large letter.

The last book printed and published at Ephrata so far as dates at hand show, was the *Chronicon Ephratense*, quarto form, large letter, 250 pages. Ephrata, printed Anno 1786.

The printing office at Ephrata is traced up in

single hymns printed on small slips of paper up to about the year 1796.

OBED SNOWBERGER.

HARLEYSVILLE, MONTGOMERY CO., PA.

August 1, 1881.

Dear Friend:

I read your introduction with a great deal of interest, as it contained several items of information that were new to me. Concerning "*Das gesang der Einsamen Turtle-Taube.*" I did not know there was any difference in those of the quarto edition of the same date (1747). The only one that I ever saw had 356 pages of hymns, preface, index and an appendix of one hymn and a "*nachrede.*" making 359 pages. I would give from 3 to 5 dollars cash for a full copy of 495 pages.

I have a very imperfect copy of the quarto edition of "*Der nachklang der Einsamen Turtle Taube.*" printed "Im Jahr des Heils 1756."

I seen a number of your music and note books in the institute and in your chest in the garret, but don't remember ever seeing the "*Chor Gesaenge.*" all you say about it is entirely new to me. How many copies of it do you suppose could be found yet?

I have no alternations to make to your proposed introduction. I think it is very good and quite satisfactory.

I did not know of a sister "Maria" of whom it is said she composed some hymns, but did not know who she was, till your letter told me, which pleased me very much, as I knew something about her father Daniel Eiker, or Eiker he spelled it in English. He was one among our first brethren that emigrated to America, and settled in Coventry township, Chester county, at a very early day. Soon after a few brethren settled in the vicinity who were also baptised in Europe already, who with Bro. Eiker and his wife desired church fellowship. Therefore with the assistance of Peter Baker of Germantown, they were organized into a church in 1724, and for a while prospered gloriously. But several of the members were very much imbued with the Mystic Religion before coming to this country. Therefore when it began to flourish so well at Ephrata several of them with Bro. Eiker and daughter left the church at Coventry and joined the Fraternity at Ephrata, where I suppose he died. He is described by a German author in the following words:

Daniel Eiker, a very just and righteous man, a true child and disciple of Jesus Christ, &c.

You say the printing office at Ephrata is traced up in single hymns printed on small slips of paper, to about the year 1796. Could you procure me any of those slips? I would like to have a few to preserve in my collection of relics.

When I was at the institute the last time, Bro. Bauman was hunting for a small German hymn book printed by Franklin in English letters about 1730 or 35. He said he remembered it very well but could not find it. Do you know anything, about such a book?

I enclose the introduction as requested, and again thank you kindly for the loan of it. The other paper I suppose you intended for me to keep, and I shall take good care of it, as it is full of interest.

Yours Truly,

ABRAHAM H. CASSEL.

"What are Christians for?" is a question asked by a lady in the *Presbyterian Journal*. According to the emphasis of the old evangelical teaching, Christians seemed to be mainly intended to go to heaven. But now there are many who feel that Christians are to bring heaven down to earth.

Our faith is, if I may say so, like a burning glass, which concentrates the rays of the divine love upon our hearts, and focusses them into a point that kindleth our hearts into flame. If we have the confidence that God loves us, in any real depth, we shall answer by our love to him.—REV. DR. ALEXANDER MACLAREN.

Dr. Payson records in his diary, "If at any time I am favored with clearer discoveries of my natural and acquired depravity and hatefulness in the sight of God, and am enabled to mourn over it, in comes spiritual pride with, 'Ay, this is something like; this is holy mourning for sin; this is true humility.'"